



**Institute for the Psychological Sciences
Errata to *Academic Catalog 2005-2006*
Effective January 2006**

The following policies and information are being incorporated into the *Academic Catalog 2005-2006* effective January 2006 for students entering Spring semester 2006.

**Page 15 ADMISSIONS INFORMATION
ADMISSIONS REQUIREMENTS
MASTER OF SCIENCE PROGRAM IN CLINICAL
PSYCHOLOGY**

*First paragraph of paragraph changed to [changes indicated in **bold** typeface]:*

:
given that the program is integrative in nature and spans the disciplines of psychology, philosophy, and theology, it is recommended that applicants also have completed some basic course work in philosophy and theology. Applicants whose academic history in the areas of philosophy and theology is especially strong, but whose preparation in the areas of the social and behavioral sciences is below the general requirements for admissions, may be admitted to the program by submitting acceptable scores on the GRE Subject Test in Psychology that demonstrate appropriate preparation. Similarly, students with limited background in philosophy and theology may be required to be familiar with the general content of certain ecclesiastical texts available to inquirers and applicants. Any individualized plan to remediate deficiencies must be completed **prior to matriculating at the Institute.**

**Page 32 ACADEMIC POLICIES
ACADEMIC ADVISING**

Faculty advisors participate in student orientation, give approval to each student's registration for his or her academic program each semester, provide necessary academic and career advisement, and provide referral for students who are having personal problems (if requested). Students are required to meet with their faculty academic advisors at least once per semester for individual advising. Initial faculty academic advisor assignments are made prior to the commencement of classes during a student's first program year. Students who desire to switch faculty academic advisors can do so by obtaining a "Change of Advisor" form from the Registrar's Office, and having it completed by their current and prospective faculty academic advisor.

ACADEMIC INTEGRITY

Academic integrity is the moral and ethical code of honesty that is the fundamental cornerstone of the Institute and is paramount for all activities in which the Institute engages. It is the responsibility of all members of the Institute community (faculty, staff, students, etc.) to promote academic integrity. Violations of academic integrity are considered academic dishonesty and are a violation of the Institute's Code of Conduct. Examples of academic dishonesty include, but are not limited to, cheating, plagiarism, fabrication, falsification, research fraud, or facilitating academic dishonesty.

When academic dishonesty is suspected, the Institute shall engage in appropriate due process. If an individual suspects academic misconduct, it is their responsibility to report it to the faculty member, or the academic department chair. The faculty member has the responsibility for determining the academic consequences for violations of academic integrity, which may include assigning a failing grade for the assignment, exam, or course, non-acceptance of the thesis or dissertation, or recommend review of the academic dishonesty through the Student Complaint grievance process.

**Pages 45 and 47 GRADUATE PROGRAMS
ACADEMIC YEAR 1**

INT 502 The Integration of the Human Person: Christian Perspectives **has been changed to PHT 502 - Philosophical & Theological Anthropology**

INT 619: Hermeneutics and Research Techniques is no longer offered and has been replaced with **PHT 635 – Marriage, Family and Sexual Ethics**

ACADEMIC YEAR 2

INT 533 Foundations for Psychology **has been changed to PHT 633 - Major World Philosophies and Religions**

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INT 614 Psychology and Living the Christian Life **has been changed to PHT 614 - Practical Reasoning and Moral Character**

Page 48 POST-UNDERGRADUATE COURSES OFFERED

The 400-level courses are no longer offered and this section has been deleted.

Applicants whose academic history in the areas of philosophy and theology is especially strong, but whose preparation in the areas of the social and behavioral sciences is below the general requirements for admissions, may be admitted to the program by submitting acceptable scores on the GRE Subject Test in psychology that demonstrate appropriate preparation. Similarly, students with limited background in philosophy and theology may be required to be familiar with the general content of certain ecclesiastical texts available to inquirers and applicants. Any individualized plan to remediate deficiencies must be completed prior to matriculating at the Institute.

Pages 53-56 COURSE DESCRIPTIONS

The course descriptions for the following courses are changed as described.

INT 502 The Integration of the Human Person: Christian Prospectives (3 cr.) has been changed to:

PHT 502 Philosophical & Theological Anthropology (4 cr.)

This course will examine subject matter pertaining to the nature and operations of the human person as relevant to psychology drawing from both philosophical and theological sources. Topics will include: Theories of the person: dualism and the mind-body problem; Philosophy of Body: bodiliness, emotion, interpersonal-relatedness, dependence; Philosophy of Mind: Cognition; Sin: the nature of the problem of human existence; Soteriology: Christian conceptions of how the problem of alienation and ontological disorder is overcome; Grace: its nature & operations; relation between human nature and grace.

INT 533 Foundations for Psychology (3 cr.) has been changed to:

PHT 633 Major World Philosophies and Religions (3 cr.)

This course introduces students to the dominant philosophical and religious worldviews of men and women in the 21st century. It does not presume such worldviews are in all cases explicitly espoused, though they often are. It does presume that the cognitions and behaviors of clients are shaped by conceptions of reality: about the nature of what is real, about the self and the human person, about human values, about life, death and afterlife. The course will consider in the case of each worldview its cosmology and metaphysics (e.g., whether the material universe is created, eternal, illusory); its anthropology, particularly its articulation

and assessment of the program of evil (i.e., of human limitation, disorder, suffering and death); its ethic (specifically its answer to (solution to) the problem of evil); its epistemology (e.g., whether it is realist, idealist, esotericist, its theory of knowing); and its eschatology (i.e., its view on the "four last things"—death, judgment, heaven and hell). Other diversity considerations will include gender diversity, sexual diversity, and racial diversity.

PSY 535 Integration of Psychology and Spirituality has been changed to a **2 credit hour course**.

INT 614 Psychology and Living the Christian Life (3 cr.) has been changed to:

PHT 614 Practical Reasoning and Moral Character (3 cr.)

This course will introduce students to theories of fundamental moral reasoning with emphasis on the nature of and relationship between moral norms and first practical principles, with a view to understanding the concept of human flourishing. The genesis of moral character, virtue and vice will be examined, particularly in relation to the dynamic self-reflexive quality of moral choosing.

INT 619: Hermeneutics and Research Techniques (3 cr.) is no longer offered and has been replaced with:

PHT 635 Marriage, Family and Sexual Ethic (3 cr.)

This course will examine the nature of marriage, its human and divine origins and its defining goods and purposes. The first part will consider marriage as a Christian sacrament, ideas on the roles of husband and wife, fatherhood and motherhood, sex, procreation and education of children. The second part will consider concrete issues relating to marriage, family and sexuality, including divorce, remarriage and annulment, contraception, homosexuality, abortion, and certain forms of reproductive technology. The theological vantage point will be the Catholic moral tradition from which readings will include primary and secondary sources.